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BIOGRAPHY.

THE LATE JEREMIAH EVARTS, ESQ.

Mr. Evarts was born of respectable, but humble parentage, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to Georgia, in the same State, where he completed the usual English education, and entered upon the study of the Latin language. In January, 1798, he was sent to East Guilford, in the State of Connecticut, with the view of preparing for college, under the tuition of the Rev. Mr. Elliot, the minister of the place; and in October of the same year, he entered Yale College, then under the superintendence of the late President Dwight. His journal at this period, though very brief, exhibits many indications of a thinking, independent mind, that felt the responsibility of guiding and forming itself upon a high standard of excellence. His conversion took place during a remarkable outpouring of the Spirit of God upon the College, during his senior year, in the winter of 1801-2; and in the April following, he made a public profession of religion, and united himself with the church in the college. At the time his class graduated, in 1802, he united with those of his classmates who were professors of religion, in a mutual covenant, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with, and counsel one another, in subsequent life. After leaving college, he engaged in no settled employment till April, 1803, when he became the instructor of an academy, in the town of Peacham, in his native state, and continued in this charge till near the close of March, 1804. Shortly subsequent to this, and after a short visit to his father's family, he returned to New-Haven and entered himself as a student at law in the office of the late Judge Chauncey. Early in the summer of 1806, he took the oath of admission to the bar and opened an office for the practice of his profession in the city of New-Haven. In May, 1810, he removed to Boston, for the double purpose of taking the editorial charge of a literary and religious monthly publication, and pursuing the duties of his profession. He continued in the editorial department of the Panoplist till the work was discontinued in 1820, and was himself the author of a large part of the original articles and reviews in that highly respectable work. Every one who is acquainted with the religious and ecclesiastical controversies of Massachusetts, knows with what ability that work was edited, how rapidly it rose in character and extent of circulation; and how important an agency it exerted, in stemming the tide of error, and in restoring an enlightened, scriptural, and active piety to many of the declining churches. At the third annual meeting of the American Board of Commissioners for Foreign Missions, Mr. Evarts was elected a member of that body, and at the same meeting was chosen their treasurer, and a member of their executive committee. In September, 1821, he was also appointed their corresponding secretary, in which office he remained to the time of his death. In the discharge of the duties of this office, he visited the Cherokee and Choctaw nations, in 1824, and the Cherokee, Choctaw, and Chickasaw nations, again in 1826. In the duties of this office, also, he spent three or four winters in the city of Washington, during the session of Congress, where his principal object was to exert an influence in favor of the education and civilization of the Indians, and especially their protection from oppressive legislation. The health of Mr. Evarts had been declining for more than a year previous to his death. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the 1st of April, when he repaired again to the city of Washington. The debate on the Indian bill was just commencing. The excitement and labor of the months of April and May were intense; and he returned to Boston, with his health little, if at all improved. During the summer and early part of the autumn, he was laboriously employed in preparing the annual report of the Board, publishing the speeches on the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, these, or similar labors, continued; and added to these, he spent a fortnight at New-Bedford, superintending the embarkation of a reinforcement to the Sandwich Islands mission. Here he was exposed to cold and storms, and exerted himself in writing and addressing public assemblies in the vicinity on the subject of missions. He returned from New-Bedford, December 29th, much debilitated, and could labor only at intervals afterwards. He, however, wrote the memorial of the Board to Congress, in behalf of the Indians, while he was so weak, as every hour or two he was obliged to lie down, and rest. He wrote also, a number of important letters. His last letter, as corresponding secretary of the Board, was written to the missionaries in the Cherokee nation, relative to their removing, or remaining, and exposing themselves to the penalty of the Laws of Georgia. The part he took in behalf of the Indians, was such as might be expected from such a man. He was early applied to, to second the effort that was about to be made to effect their removal beyond the Mississippi; but he saw no good to come from it to them, and he abhorred and detested the means used to secure it. He was present when the bill to effect their removal passed the House of Representatives—a bill that marks this republic faithless towards its dependents. And when the vote was passed, Mr. Evarts remarked to a member of Congress who sat near him, "My comfort is, that God governs the world, and my hope is, that when the people of the United States come to understand the subject, there will be a redeeming spirit arise; for I will not believe that the nation is yet lost to truth and honor." His anxiety and labors on this question, the distress he felt in view of the violation of the good faith of the nation, and of the rights of the good faith of the nation, and of the rights of the good faith of the nation, which would visit this country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life, which, together with the accumulated labors which he sustained in consequence of this great effort, without doubt sunk him to his grave. Time, with previous trials not a few, had exerted a powerful influence in the formation of a character every day becoming more meet for the rest and joy of a higher world. God had chosen him in the furnace of affliction. He possessed a maturity of personal religion, a meekness for heaven, which was the result of long moral training, and by which the Spirit of God was preparing him for an inheritance, incorruptible, unfeigned, and that fades not away. As his strength declined, and he became entirely unable to attend to business, he

seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's "Saint's Rest," and in contemplating that "exceeding and eternal weight of glory" on which he often used to dwell with delighted interest, and for which his light affliction, which was comparatively but for a moment, was preparing him. He himself had made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and endeavor to exert his influence in favor of the Indians till Congress should rise, and then go on an agency for the Board in the middle or southern states. This expectation he continued to cherish, till advised by his physician that a voyage to a warm climate was the only probable means of restoring his health. In this he cheerfully acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work without reference to him. This, to his own feelings, was probably the most trying moment of his life. But he did not faint in the day of adversity. God was with him. Before his embarkation, he was, to an uncommon degree, even in his calm, serious, and affectionate. A cheerful acquiescence in the will of God, an entire and joyful trust in him, a bidding adieu to the solitudes of time, and a tenderness in his intercourse with his family and friends which cannot be described, and that were painfully foreboding, seemed to say that he should see them no more. And had he been assured of it, his parting from them could not have been more appropriate. He took passage for the Island of Cuba, on the 15th of February, and reached Havana, after a favorable voyage, on the 2d of March. But his health was not improved. After spending some time at Havana and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, where he arrived on the third day, much exhausted by disease and pain. Up to this time, both he himself and his physician had mistaken the nature of his disease. There were now evident indications of his being in the last stages of a consumption. While in Charleston, he received every possible attention from eminent physicians and numerous friends. He continued steadily to grow weaker, often enduring great bodily pain, till 11 o'clock on the 10th of May, when his spirit was permitted to leave his frail, earthly, dissolved tabernacle, and enter on a building of God, a house not made with hands, eternal in the heavens.

RELIGIOUS.

THE RELIGION OF ROME.

The following Letter from the Hon. D. A. Barnard, of Rochester, N. Y., published in the Daily Advertiser of that place, gives a melancholy picture of the idolatry of Romanism at the seat of its power. How long shall the nation be deluded!—The letter is dated, Rome, 16th March, 1831.

It does not seem to me that Rome has a better religion of the state now, than she had when Jupiter was "the king of gods and men." I am afraid even, that personal religion is scarcely more enlightened or pure. The ancient city had but one pantheon, though many sacred temples—now, every edifice dedicated to religion is a pantheon. Indeed, the names of things are changed, more than the substance. Every hour some striking site of heathen mythology is exhibited under the denomination of Christian worship. It would be curious, if I had the time, to run through the parallel—but I have not. What mortal would ever have dared make the attempt to represent the invisible, incomprehensible, and glorious God of the Bible, on canvas, or in marble, if Jupiter had not existed in these forms? Accordingly, we find the Deity represented uniformly, with the exact head and figure of the heathen god—and this mere servile copy of a mythological figure, is set up as an object of veneration to good Christians, and is commented on by the missionaries as particularly worthy of admiration, because it has so much of the majesty of the antique Jupiter! By means of one of these same antique statues, they have contrived to bring up St. Peter, and of course all his successors the Popes, to a kind of standard of equality with Jehovah. In the great Cathedral, near the high altar, stands a bronze statue of the Apostle, which was once a statue of Jupiter Capitolinus. They pretend, indeed, that merely the materials of the old statue were used to make the new, but the better opinion is that it is the same, with little alteration anywhere, and none at all about the head. There is no mistaking the head and beard of the thunderer, and there he is, under the Christian name of Peter, enjoying an immortality and a worship which never of right belonged to him—his great toe is literally as bright as a piece of polished steel, from the kisses of the saints which have been bestowed upon it. I have myself witnessed the performance of this ceremony, by multitudes.

They were certainly very right to convert the heathen temples found here, into churches. This has been done in every instance, where the original is standing, or any considerable part of it; as in the case of the temple of Vesta, and the Pantheon. In other cases churches have been built over the ruins of old temples, and as much of the ancient materials employed as remained fit for the purpose. On the Aventine Hill, stood the temple of Diana, and here Remus took the auspices, for Romulus performed this ceremony on the Palatine—now a church not only occupies the site, but is built in the form and after the model of the temple and adorned with pillars taken from it.—The sites of temples dedicated to Juno, to Hercules, to Esculapius, and multitudes of others, are occupied by churches, and the materials which were used in the temples consecrated to the splendid mythology of the ancients they had not adopted also the rites and ceremonies of that worship, with scarcely so much change as those materials have undergone in their new positions. I doubt whether Catholic mythology does not number more gods than heathen mythology, although those of the latter were exceedingly numerous. There is no end to the Catholic calendar of saints. It is true, the more enlightened and learned are not deceived—a great proportion, even, of those who serve at the altar are infidels. But they say it is not only a fit but a necessary form of religion for the vulgar, because it addresses itself to their senses. Precisely the same thing occurred among the old Romans. The philosophers really, though privately, regretted the religion of the State, but yet sustained it, partly

because they thought it good enough for the people, and principally as the means of controlling them.

If one were to take the number of churches and priests as evidence of the sum of piety in the town, he would conclude that the Millennium was begun. Of the former there are about three hundred and eighty, besides innumerable petty chapels and oratories. About ninety of these churches are very remarkable, and are counted among the rare things of Rome. There are said to be about fifteen thousand priests of all grades. There are also seventy convents for monks and sixty for nuns. These churches are perpetually open, and there seems to be no hour of the day or night that some bell is not rung for a set service. I have never yet entered a church here, that more or less persons were not there at the devotion. It would appear that a good Catholic cannot perform an act of worship, but before some consecrated altar. The great have their private chapels and oratories at home, but the private devotion of the vast multitude are made either in the churches, or before crucifixes, virgins or saints, placed in the niches of the walls along the streets. The Virgin is evidently the favorite object of worship, and performs more miracles in behalf of her worshippers than the sacred calendar of saints besides. There is scarcely an individual, especially of the low orders, who cannot tell you of some special and gracious interference of the Madonna in his or her behalf. Nor is this belief confined to the lower orders. Some of the upper ranks, and of the clergy, have the most implicit faith in the effectual operations of the Virgin. You are aware that a new Pope was elected a few weeks since. The conclave was much divided and for a long time it seemed impossible to come to a choice. At last a learned Prelate proposed an agreement with the blessed Virgin; that if she would permit a Pope to be elected without any further delay, he would consent, on his part, that she might visit him with six weeks' severe sickness. The bargain was struck. The Pope was elected the next day, and the pious prelate immediately fell sick, and so continued for just the space of six weeks—for it would seem the Virgin was not disposed to abate one iota in the sum of his suffering which was stipulated to be paid as a compensation for her favor!

The churches are uniformly dedicated to some saints—never, or very rarely, to God. The dedication of St. Peter's is "to the Chief of the Apostles." They have made the most they could, certainly, of all the saints, but special use of St. Paul and St. Peter. The headless trunk of the latter, is buried under the high altar of the great Cathedral which bears his name, and about his tomb one hundred lamps are burning night and day. The basilica next in size to this, is St. Paul's, where the body of that saint, also without the head, is preserved. This edifice was nearly destroyed by fire about five years ago, is now rebuilding. Another church next in size and magnificence to these, contains the heads of both these Apostles in a glass case over the high altar. Next is a church built over the spot where St. Peter was crucified, leaning against a subterranean passage is shown as marking the precise spot of the martyrdom. Another church is erected over what is called the Manerine Prison (from the name of one of the keepers). The Prison, which is really curious as being the only one in Rome for several centuries, is perfectly preserved under the church, and here is shown a fountain of water in the narrow cell, springing up from the wall, which they tell you is the blood of the martyr, which enabled the Apostle to baptize his two jailors and forty-seven other persons, all of whom afterwards suffered martyrdom. What a pity that it should have been doubted or disputed that the intrepid Peter was ever at Rome in his life! But we have not yet done with churches dedicated to the two great Apostles. One has been erected of course, on the spot where St. Paul suffered martyrdom, and in this church are three living fountains, which flowed forth instantaneously and miraculously from the three distinct places upon which the head of the martyr bounded as it was struck off by the axe of the executioner! Another church preserves the very chains with which St. Peter was bound in prison.

Some such veritable portion of history is connected with almost every church, of any note, in Rome. The oldest Catholic church here, and probably in the world, is built over the place where a fountain of oil gushed forth on the very day on which the Saviour was born. The fountain exists in the centre of the church. In another church, the true cross is preserved. It was brought from Jerusalem, and deposited here by St. Helena. It was identified by the miraculous cures which it performed. In another church is preserved the table on which the "last supper" of the Saviour and his disciples was made. A couple of cedar boards about five feet long and two and a half wide each, are exhibited under this denomination. The *Santa Scala* contains twenty-seven steps of white marble, brought from the place of Pilate, and are of course the same which were trod by the feet of the Saviour in the days of his humiliation. Crosses of a reddish color are shown on the stairs as having been made by drops of blood which fell from the head of the divine sufferer. I examined one of these, and found it to be a small piece of red porphyry, neatly inserted in the white marble. These stairs are never mounted but on the knees, and this service of genuflection is so much performed here, and the marble is already so much worn, that to prevent its disappearing entirely, they have now covered the whole with thick planks, which of course can be removed when worn out. I stood one day for some time to witness the performance of the devotional act at this place, and was given them in mounting the sacred stair case on their knees.

I have been amused at the singular condition of the Jews who have chosen Rome as a residence. They are confined to a particular district of the town, called "the Jews' Quarter," the gates of which, enclosing them in and cutting them off entirely from unholy contact with their Catholic neighbors, are closed, locked, and guarded with soldiers in the strictest manner, every night. What is more remarkable here, three hundred of their number are obliged to attend a church near their Quarter every Sunday, and hear a sermon preached to them against Judaism. With this condition strictly performed, and some other exactions of a very degrading character, which are laid on them, they are allowed to breathe the Catholic air of Rome.

PURGATORIAL LOTTERY.

The following is taken from a notice in a London Journal, of a paper printed in Spain and published with the express sanction of "The Most Illustrious and Most Reverend Lord Don Fray Rafael Lasala, Bishop of Solsona."

It is a kind of Lottery for Devotees; and is

headed *Centenario y Sorteo espiritual para alivio de las benditas Almas del Purgatorio*: or, One Hundred Spiritual Lots for the Relief of the blessed Souls in Purgatory.

This religious catalogue, numbered from 1 to 100, expresses by each number the character of some one of the *blessed*, who are supposed to be detained in Purgatory for more complete purification; and who, therefore, need that alleviation of punishment, and may be benefited by that increased expedition in their passage through that "refining furnace," which the prayers of the devout may and will (it is implied) procure for them. Every number, or lot, describes a distinct case of some such soul. To give the whole of them would occupy too much of your room for better matter; I shall, therefore, give you a few, as a fair specimen of the whole.

Lot 1. For the soul which was most devoted to the mystery of the most holy Trinity.

Lot 10. For the soul which was most devoted to the most sacred wounds of Jesus.

Lot 20. For the soul which was most devoted to the admirable Ascension of the Lord.

Lot 80. For the soul which was most devoted to the grief of Mary in the presentation of her Most Holy Son in the Temple.

Lot 100. For the soul which was most devoted to Our Lady of Carmel, the special mother of devout devotees.

At the foot of the catalogue (which is handsomely printed and bordered) there is this direction as to the use to be made of it, viz.

"The devotee who, by these means, desires to afford some relief of punishment to the blessed souls, is to put his hand into the little box, and drawing from it a little ticket or ball, he will find upon it a number: referring to the same number (or lot) in the prefixed table, or catalogue, the devotee is to repair, in spirit, to the soul which the number describes, and then pray for it as devotion may dictate."

It is then desired that, for charity-sake, the ticket, or ball so drawn, be returned into the little box, that the same soul may not be deprived of the succor which some other devotee might afford by again drawing the same lot.

But what advantage is offered to tempt the devotee to this drawing of a number to direct his prayer? It is this—

The most illustrious and most Reverend Lord Don Fray Rafael Lasala, Bishop of Solsona, gives notice, that he grants forty days' indulgence (condonando quarenta dias de indulgencia) for every time that a lot should be drawn from the hundred in the catalogue.

It is further advertised, that the list, or table of *sorteos*, or lots, may be had of the porter of the convent of "Our Lady del Carmen de Valencia."

CONVERSION.

In some, converting light is like a glorious brightness suddenly shining in upon a person, and all around him: they are in a remarkable manner brought out of darkness into marvelous light. In many others it has been like the dawning of the day, when at first but a little light appears, and it may be presently hid with a cloud; and then it appears again, and shines a little brighter, and gradually, and with intervening darkness, till at length, perhaps, it breaks forth more clearly from behind the clouds. And many are, doubtless, ready to date their conversion wrong, throwing by those less degrees of light that appeared at first dawning, and calling some more remarkable experience, their conversion; whereas, their conversion, which in great measure arises from a wrong understanding of what they have always been taught, that conversion is a great change, where "old things are done away, and all things become new," or at least from a false arguing from that doctrine.

The converting influences of God's Spirit very commonly bring an extraordinary conviction of the reality and certainty of the great things of religion; (though in some this is much greater, some time after conversion, than at first); they have that sight and taste of the divinity, or divinely excellency, that there is in the things of the gospel, that is more to convince them, than reading many volumes of arguments without it. It seems to me, that in many instances among us, when the divine excellency and glory of the things of Christianity have been set before persons, and they have at the same time as it were seen, and tasted, and felt the divinity of them, they have been as far from doubting of the truth of them, as they are from doubting whether there be a sun, when their eyes are open upon it in the midst of a clear hemisphere, and the strong blaze of his light overcomes all objections against his being. And yet many of them, if we should ask them why they believed those things to be true, would not be able well to express, or communicate a sufficient reason, to satisfy the inquirer, and perhaps would make no other answer but that they saw them to be true: But a person might soon be satisfied, by a particular conversation with them, that what they mean by such an answer is, that they have intuitively beheld, and immediately felt, most illustrious marks, and powerful evidence of divinity in them.—President Edwards.

GRACE GIVES NEW APPREHENSIONS.

Persons after their conversion often speak of things of religion as seeming new to them; that they never heard preaching before; that the Bible is a new book; they find there new chapters, new psalms, new histories, because they see them in a new light. Here was a remarkable instance of an aged woman that had spent most of her days under Mr. Stoddard's powerful ministry: who, reading in the New Testament, concerning Christ's sufferings for sinners, seemed to be surprised and astonished at what she read, and as a thing that was real and very wonderful, but quite new to her, inasmuch that at first before she had time to turn her thoughts, she wondered within herself that she had never heard of it before; but then immediately recollected herself, and thought that she had often heard of it, and read it, but never till now saw it as a thing real; and then cast in her mind, how wonderful this was, that the Son of God should undergo such things for sinners, and how she had spent her time in ungratefully sinning against so good a God, and such a Saviour; though she was a person, as to what was visible, of a very blameless and inoffensive life. And she was so overcome by those considerations, that her nature was ready to fall under them: Those that were about her, and knew not what was the matter, were surprised, and thought she was dying.

Many have spoken much of their hearts being drawn out in love to God and Christ; and their

minds being wrapt up in delightful contemplation of the glory and wonderful grace of God, and the excellency, and dying love of Jesus Christ: and of their souls going forth in longing desires after God and Christ. Several of our young children have expressed much of this; and have manifested a willingness to leave father and mother and all things in the world, to go to be with Christ. Some persons have been so overcome with a sense of the dying love of Christ, to such poor, wretched, and unworthy creatures, as to weaken the body. Several persons have had so great a sense of the glory of God and excellency of Christ, that nature and life have seemed almost to sink under it; and in all probability, if God had shown them a little more of himself, it would have dissolved their frame. I have seen some, and been in conversation with them in such frames, who have certainly been perfectly sober, and very remote from anything like enthusiastic wildness; and have talked, when able to speak, of the glory of God's perfections, and the wonderfulness of his grace in Christ, and their own unworthiness, in such a manner that cannot be perfectly expressed after them. Their sense of their exceeding littleness and vileness, and their disposition to abase themselves before God, has appeared to be great in proportion to their light and joy. Such persons among us as have been thus distinguished with the most extraordinary discoveries of God, have commonly in novices of the way of salvation, by free and sovereign grace, through the righteousness of Christ alone; and how it is with delight that they renounce their own righteousness, and rejoice in having no account made of it. Many have expressed themselves to this purpose, that it would lessen the satisfaction they hope for in heaven to have it by their own righteousness, or in any other way than as bestowed by free grace, and for Christ's sake alone. They speak much of the inexpressible nature of what they experience, how their words fail, so that they can in no wise declare it: and particularly speak with exceeding admiration of the superlative excellency of that pleasure and delight of soul, which they sometimes enjoy; how a little of it is sufficient to pay them for the pains and trouble they have gone through in seeking salvation; and how far it exceeds all earthly pleasures; and some express much of the sense which these spiritual views give them of the vanity of earthly enjoyments, how mean and worthless all these things appear to them.—President Edwards.

THE WORK OF AFFLICTION.

Extracted from an original consolatory Letter, written to a friend, by Rev. Robert Hall.

It was once a reconciling thought to me in great troubles, that I was compared in scripture to workmen; all employed, and busy in the Christian's behalf. They work for you: you might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment; for the end to be accomplished, is a far more exceeding and eternal weight of glory! As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulations also. "I take pleasure in afflictions also," &c. If God send a great affliction (thought I), we may then view it as a fresh workman, engaged in our favour; and not only so, but look upon it as one who, in consequence of singular strength, will despatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let patience have her perfect work, is a far more exceeding and eternal weight of glory! As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulations also. "I take pleasure in afflictions also," &c. If God send a great affliction (thought I), we may then view it as a fresh workman, engaged in our favour; and not only so, but look upon it as one who, in consequence of singular strength, will despatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let patience have her perfect work, is a far more exceeding and eternal weight of glory! As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulations also. "I take pleasure in afflictions also," &c. 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in which the people of Eng-
land have already given
towards delivering the
y, and the nation from the
Address now read be
circulated throughout the

every man take his own share
of the people of Ireland
that I will bear my part. I
on the motion, that every
of January, 1852, shall
emancipate the slaves sud-
they will revolt? Are they
infants? Or do they think
rebellion as he hugs her
thinks that he who could
all the teach him to be
such pretence.—We are
also for the influence of
the United States of Amer-
their heads among the mil-
shook off their allegiance to
that it was the right of every
man, whether black, white,
nation before the God of ar-
succeeded in their enterprise,
yes, and used the lash and
take their place among the
and countenances them in
Mexico; there the slaves
measures when they could be
a time of revolution and
the throats of their former
into the society of freemen
deep oblivion of the past;
and peaceful of the future

passed the third and fourth

holding of our fellow men
religious, and to the
to the
national conviction, fortified by
the holders of slaves are,
by situation, rendered as un-
willing to do as they had
men, this Assembly cannot
despair of receiving any
in the prosecution of their

it would be to this effect—
to entertain a proposition
of the 1st of Jan. 1852, so
of Jan. 1852. He was
satisfied with the proposi-
with the adults—the
to whom they are dis-

there was now ground for
this, that a free press had
secrets of that prison house
city engine would disclose
and likewise to the
rising from the free colored
this, although he had been
the British Government re-
their holden, a circum-
under their honor, but
in the argument—be-
the practice of the
interests and safety of the

upon what ministers pro-
zeal and perseverance,
and to fix a period of
that. Without that, little
whatever the legislation
of amelioration, if it came
it, it would be vain, and
pure dew of heaven, and
which is converted into
ries every thing that has
over however from the mis-
which they had spoken,
shown as far as they had
the audience; especially
by the expression of pub-
their seats if they
only this subject; but if
from them the law, and
and sixth resolution:—
incumbent on us to re-
conviction, that slavery
igated, but an enormity to
the exercises of activities
the endurance of suffering
the laws can effectually pre-
British people the involun-
iniquitous, is an in-

at eight years is not in-
the criminality and inecar-
has also demonstrated in-
direct intervention of
medy can be applied to this
unalterable determination
all means unattempted for
ment, the total abolition
of Dominions.
an awakened on this subject
the circulation of the
fully increasing. In 1829,
numbers of the Anti-slavery
copies of other publications.
every Reporter amounting
to 151,163 copies.
Report of the Church Mis-
sionary Society, and the
efforts of various gentle-
to benefit their slaves, were
a member of the Society ex-
unqualified, might serve
and moved that the Report
fill, such is the power of
the slaves cannot carry their
cramped and crippled in their
was adopted almost unani-

THE UN-CIVILIZED.
The islands) was excessively
such was his conviction of
ous influences, that he
in his dominions. It
and Pomare was an ind
on the islands by foreigners,
on to purchase, and to drink
old prohibition of the clear-
inking evidence of the clear-
incompatibility of doing any-
thing, with the principles of
a ruler.—A late letter from
"Rom has been brought
but they would not buy it—
two of our church members
her bottles, which he bar-
"Mr. Ellis, formerly a
that individuals visiting them
"carried whole cargoes of
ent with anchoring their ves-
these spirits in small quanti-
during them to the houses of
at a cheaper rate than usual;
"would tend more to con-
cepts, than any other means
no hesitation in asserting
in the stations visited by
profligate, than to be in
the South Sea Islands put

to encourage spirit-drinking. Among late converts from
heathenism, ignorant as they are, such conduct is seen at
once to be incompatible with the spirit and principles of a
pure religion which has not yet been discolored among them
by the inconsistencies of its professors. But for the
frequency of the sin, and the indulgence with which we have
long been in the habit of regarding it, we should look upon
it as our less enlightened brethren do.

2. How important it is, that piety should prevail among
sailors! They might act for the truth with great effect,
wherever a white sail is seen; but now what multitudes of
them counteract every Christian effort, and scatter pollu-
tion on every shore!

The Romish Church expends more on its missions than
all other Christian churches together; an Indian prince
will expend more upon a festival in honor of his idol god,
than the total annual income of a Protestant Missionary
Society. So says a London Magazine. It may be added
that, in this country we expend many dollars in precarious
indulgences, to one in efforts to extend the knowledge of
the Gospel;—that, if the same expended on distilled liquors
and tobacco merely, were put into the treasuries of our
Foreign-mission Societies, the want of funds would not pre-
vent the establishment of Christian missions and schools in
every nation under heaven, immediately.

A Statistical Table, showing the influence of Intemperance
on the Churches. By I. RICHMOND BARBER.
12mo. pp. 21. Boston, Perkins & Marvin.

The Table itself occupies but four pages; the remainder
of the pamphlet being devoted to preliminary remarks, a
commentary, and notes. The following are some of the re-
sults of Mr. B.'s laborious and well-directed inquiries:—
Of 800 cases of excommunication, reported from 135
churches, 370 were on the charge of intemperance; and
in 24 other cases, the individuals are known to have be-
come intemperate soon after their exclusion from the
church. We may, therefore, safely put down 394 cases
out of the 800—6 less than one-half—to the account of
strong drink.

Of 834 confessions reported from the same churches, in-
temperance was confessed in 379. In 32 other cases, the
individuals died while under discipline, or are now under
discipline for intemperance. As these may with propriety
be added to the number of confessions, the whole amount
is 411—being six less than one-half of the 834.

This is sufficiently appalling; it is enough to impel every
friend of Christ and the Church, to resolve on abstinence,
entire and perpetual, from the cause of such suffering and
such dishonor to the Christian name. But it is not all.
The influence of intemperance on the Churches has been
increasing with fearful rapidity.

From 135 churches, some of the returns from which em-
brace a period of 50 years, 1,634 cases of discipline are
reported; in 805 of which—less, by 12, than one-half—in-
temperance was charged.

Under 100 Churches, whose returns are for 40 years and
under, 1,348 cases of discipline are reported; of which
681 were caused by intemperance—more than half, and
14 more than are charged to all other causes.

From 112 Churches, whose returns are for 30 years and
under, 1,201 cases of discipline are reported; of which
682 were cases of intemperance—exceeding all the other
causes by 63.

And from 84 churches, whose returns are for 20 years
and under, 841 cases of discipline are reported; of which
480 are cases of intemperance—more, by 119 than all the
rest—about four sevenths of the whole!

But even this statement is far from exhibiting the whole
extent of the evil. How many of the other offences that
are matter of discipline, are caused by intemperance? No
man can tell. Mr. Barber says that, judging from those
who furnished the materials, most of which express some
opinion in regard to the indirect influence of ardent spirits,
it is his deliberate conviction, that at least SEVEN-
EIGHTHS of all the offences requiring discipline, that have
occurred in our churches for the last twenty or
thirty years have originated directly or indirectly from
this cause! Add to this, the influence of moderate
drinking on the cultivation of the religious affections, the
acquisition of knowledge, and the discharge of duty—and
also, in hardening the hearts and blinding the minds of
those who know not the truth, both in Christian and in
heathen lands, and what a fountain-head of iniquity and
spiritual death is here opened upon us! Who will dare
to indulge the life thirst for the poison, that may have been
asked in himself—or in becoming a pauper to it in oth-
ers—a fever of the death-flame that is kindling up for the
destruction, temporal and eternal, of his friends and neigh-
bors?

Mr. Barber has done the Christian community an im-
portant service. His pamphlet is one that all the members
of our churches should read. The following paragraphs are
a specimen of the extracts of letters from his correspondents,
which occupy several pages:

"I have no hesitation in saying, that during my connection
with this church, and since, I am a matter of astonishment
how long, has originated in the use of ardent spirits.
We have in this town, no less than eleven or twelve Dea-
cons, of all denominations, and only three of them have
been in the Temperance Society. I am ashamed for them,
but their prejudices are exceedingly strong; and it seems to
me times, that it is entirely out of my power to do them
any good on any subject. Some of them will not touch
our temperance publications. Like Balaam's Pilgrims, they
cut up their eyes and ears, and run, though I fear they do
not run the same race."

"All the male members of my church advocate the use of
spirit. Some of them use it to excess. A case of disci-
pline for intemperance cannot be sustained in the church.
"My parish, I may be permitted to say, that for four years
past, ten a year, on an average, have sunk down to their
rest and sunk down under intemperate habits. With all the ad-
ditions, the present number is only a little above sixty, and
that, at least twenty are intemperate."

"More than half the difficulties which I have known in
the use of ardent spirits, is a matter of astonishment
to me, that any person can still advocate the use of
strong drink, and yet have some among who, I would
think, the whole body of pious, who do this."

"The subject of temperance, I am sure, is one of the most
important of all subjects. It is a matter of life and death,
both to the individual and to the community. It is a matter
of honor and dishonor, and it is a matter of eternal conse-
quence. It is a matter of the highest importance, and it is
a matter of the highest interest. It is a matter of the highest
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